

大方廣佛華嚴經淺釋

The Flower Adornment Sutra
with Commentary



【如來名號品第七】

CHAPTER SEVEN:
THE NAMES OF THE THUS COME ONES

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

「到已作禮，即於下方，化作蓮華藏師子之座結跏趺坐」：到這兒就右繞三匝向佛頂禮，然後在下方也化作蓮華藏師子之座，在師子座上邊結跏趺坐而坐。

上方過十佛刹微塵數世界，有世界名平等色，佛號觀察智。彼有菩薩，名賢首，與十佛刹微塵數諸菩薩俱，來詣佛所，到已作禮，即於上方，化作蓮華藏師子之座，結跏趺坐。

「上方過十佛刹微塵數世界，有世界名平等色，佛號觀察智」：上方過十佛刹微塵數那麼多的世界，那裡也有一個世界，名字叫平等色世界；有一位佛在那兒教化眾生，名號叫觀察智佛。

「彼有菩薩，名賢首，與十佛刹微塵數諸菩薩俱，來詣佛所」：觀察智佛的道場裡邊有一位大菩薩，名字叫「賢首菩薩」；他也和十佛刹微塵數那麼多的菩薩眷屬在一

Commentary:

Upon arriving there he and his retinue made obeisance. When they arrived they circumambulated the Buddha three times, and then bowed. **And in the direction below, by transformation created lion thrones among the lotus flower treasury and sat in full lotus.**

Sutra:

From the direction above, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Color of Equality, wherein dwelt a Buddha named Contemplative Wisdom, there came a Bodhisattva by the name of Worthy Leader who dwelt in that world. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the direction above by transformation created lion thrones among lotus flower treasury and sat in full lotus.

Commentary:

From the direction above, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Color of Equality, wherein dwelt a Buddha named Contemplative Wisdom, there came a Bodhisattva by the name of Worthy Leader who dwelt in that world. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. They came before Shakyamuni Buddha at his Bodhimanda.

Upon arriving there he and his retinue made obeisance and in the direction above by transformation created lion thrones among the lotus flower treasury and sat in full lotus. They bowed before the Buddha, sat in full lotus on the jeweled lion seats, and waited for the Buddha to speak the Dharma.

起，到佛的這個菩提道場來。

「到已作禮，即於上方，化作蓮華藏師子之座，結跏趺坐」：到這兒就向佛頂禮，然後就在上方這個地方，也化作蓮華藏師子的寶座，各自在這師子寶座上結跏趺坐，等著佛來為他們說法。

爾時，文殊師利菩薩摩訶薩，承佛威力，普觀一切菩薩眾會，而作是言：此諸菩薩甚為希有！

從「爾時」到「作是言」這一段文，是結集經藏的人說的。

「爾時，文殊師利菩薩摩訶薩」：就在十方菩薩都來詣佛所的這個時候，這位文殊師利菩薩，也就是妙吉祥菩薩，是東方來的菩薩中的上首；他的智慧第一，是菩薩中的一位大菩薩。

「承佛威力，普觀一切菩薩眾會，而作是言」：他仰承著佛的大威神力，普遍觀察所有來集會的這一些個菩薩；在看一看各位菩薩的思想、思惟、心念之後，他就說了。

「此諸菩薩甚為希有」：在這一個法會裡的菩薩都是菩薩中的大菩薩、一生補處的菩薩、有德有地位的菩薩、有修行的大菩薩；他們都是世界上最希有的僧寶，很不容易遇著，也很不容易聽見他們的聲音。

諸佛子！佛國土不可思議，佛住、佛剎莊嚴、佛法性、佛刹清淨、佛說法、佛出現、佛刹成就、佛阿耨多羅三藐三菩提，皆不可思議。

「諸佛子」：你們各位佛的弟子啊！「佛國土不可思議」：要知道佛國度的這種因緣是不可以心思、不可以言議的。「佛住」：佛常住在大悲的境界上也是不可思議的。「佛刹莊嚴」：佛刹莊嚴的這種功德也是不可思議的。「佛法性」：佛法身的這種妙性也是不可思議的。「佛刹清淨」：佛刹是怎麼樣清淨的呢？就因為佛在過去生中持戒清淨，所以他得到的國土也都是清淨的，這也不可思議。

Sutra:

At that time, Manjushri Bodhisattva Mahasattva, having received the Buddhas' awesome power and having universally contemplated all the multitudes of Bodhisattva, said, "These Bodhisattvas are extremely rare!"

Commentary:

This line, "At that time, Manjushri Bodhisattva Mahasattva ... said," was added by the people who compiled the Sutra.

At that time refers to the time when all the Bodhisattvas of the ten directions came and gathered where the Buddha was. This **Manjushri Bodhisattva Mahasattva**, also known as Wondrously Auspicious Bodhisattva, was the leader of the Bodhisattvas from the east. He is foremost in wisdom and one of the greatest Bodhisattvas among Bodhisattvas. **Having received** and relied on **the Buddhas'** magnificent and **awesome** spiritual **power and having universally contemplated all the multitudes of Bodhisattva**, this Bodhisattva spoke. He took a look at all of the Bodhisattvas who had congregated together and observed the thoughts and reflections in their minds. Then he **said, "These Bodhisattvas are extremely rare"**—these Bodhisattvas possess awesome virtue and cultivation, and they are great Bodhisattvas among Bodhisattvas who are undergoing their very last life before becoming Buddhas. They are the Sangha Jewel, which is extremely difficult to encounter or hear in the world.

Sutra:

All disciples of the Buddha, Buddha *kshetras* are inconceivable, so too are the Buddhas' dwelling, the adornments of Buddha *kshetras*, the nature of the Buddhadharma, the purity of Buddhalands, the Dharma spoken by the Buddhas, the Buddhas' manifestations, the accomplishment of Buddhalands, and the Buddhas' *anuttara-samyak-sambodhi*.

Commentary:

All disciples of the Buddha, you should know that the causes and conditions of the **Buddha *kshetras* are inconceivable**. They cannot be conceptualized or expressed in words. Inconceivable are **the Buddhas' dwelling** in the state of great compassion, the merit and virtue of **the adornments of the Buddhalands**, as well as **the nature of the Buddhadharma**—this refers to the wondrous nature of the Buddhas' Dharma-body. Also inconceivable is **the purity of Buddhalands**. How do these Buddhalands become pure? It is because Buddhas in past lives purely upheld the precepts. Thus, the Buddhalands which they realized are all pure.

The Dharma spoken by the Buddhas is also inconceivable. In their past lives, Buddhas frequently listened to the Dharma, forgot about themselves, and even gave up their lives in their quest for Dharma. As a result, the Dharmas that the Buddhas speak are all wonderful Dharmas.

「佛說法」：佛在過去生中常常聽法、求法，為法忘軀，所以佛所說的法也都是妙法。「佛出現」：有什麼因緣佛出現於這個世間呢？這都是不可思議的。佛說法也是不可思議，佛出現也是不可思議的。

「佛刹成就」：佛的刹土怎麼樣成就的？以修行什麼行門而成就佛的刹土？「佛阿耨多羅三藐三菩提」：佛所得到的這種無上正等正覺，「皆不可思議」：這些都是不可思議的。這些微妙不可思議的境界，現在你們各位都有機會可以明白了。

何以故？諸佛子！十方世界一切諸佛，知諸衆生樂欲不同，隨其所應，說法調伏，如是乃至等法界、虛空界。

「何以故」：為什麼說佛一切一切的境界都是不可思議的呢？文殊師利菩薩又叫了一聲，「諸佛子」：各位佛的弟子啊！「十方世界一切諸佛，知諸衆生樂欲不同」：你們要知道，在前邊所說的十方世界裡，每一個世界都有佛在那兒教化衆生。他們都知道所有一切衆生所喜歡的、所希望都不同。「樂」是好樂，「欲」就是願意。有的衆生希望發財，有的衆生希望當官，有的衆生歡喜住山，有的衆生歡喜去游水，有的衆生歡喜去滑雪。每一個人不同，每一類衆生又有每一類衆生不同的喜愛和希望。

「隨其所應，說法調伏」：諸佛就隨衆生的根性所應該聽到的佛法，而為衆生說法。就是應以佛身得度者，即現佛身而為說法；應以菩薩身得度的，即現菩薩身而為說法；應以辟支佛身或聲聞身得度的，就現辟支佛或聲聞身去度他；應該以梵王身得度，就現梵王身而為說法；應該以國王身得度的，就現國王身而為說法。應該以高僧身得度的，就現高僧身而為說法。總而言之，應以何身得度，佛就現何身來對他的機緣而說法，來調伏所有的衆生。

☞待續

The Buddhas' manifestations are also inconceivable. What are the causes and conditions behind the Buddhas' appearing in the worlds? Both the Dharma that the Buddhas speak and their manifestations are inconceivable!

The accomplishment of Buddhahood is inconceivable. How do the Buddhahoods come into being? What kind of cultivation or Dharma-door did they practice to bring about such a Buddhahood? **The Buddhas' anuttara-samyak-sambodhi**, that is to say, the unsurpassed Proper and Equal Enlightenment, is also inconceivable. Now you have the opportunity to understand the types of subtly wonderful and inconceivable states.

Sutra:

Why? Disciples of the Buddha, all Buddhas of the worlds of the ten directions know that the things that living beings like and desire are different. According to living beings' needs they speak Dharma in order to subdue and harmonize them. They do so all the way until the far reaches of the Dharma Realm and empty space.

Commentary:

Why does it say that all the Buddhas' states are inconceivable? What are the causes and conditions behind this? **Disciples of the Buddha.** Manjushri Bodhisattva says, "You disciples of the Buddha should know about **all Buddhas of the worlds of the ten directions.**" Previously, the Sutra mentions worlds in each of the ten directions, as well as the Buddhas in them. It states that there are Buddhas in every world who teach and transform living beings. Buddhas know living beings well, understanding all that makes living beings happy, or the things that living beings wish for. They **know that the things that living beings like and desire are different.** The things that they enjoy are also different. Some living beings like to become rich; some like to become officials; some like to go to live in the mountains; some like swimming, and some like skiing. Each being is different.

According to living beings' needs they (Buddhas) speak Dharma. Each being has different likes and wishes, and Buddhas speak accordingly whatever Dharma that suits their potential: If a Buddha is needed to save them, then the Buddha manifests as a Buddha to speak the Dharma. If a Bodhisattva is needed to save them, then the Buddha manifests as a Bodhisattva to speak the Dharma. If a Pratyekabuddha is needed to save them, then the Buddha manifests as a Pratyekabuddha to speak the Dharma. If a Hearer is needed to save them, then the Buddha manifests as a Hearer to speak the Dharma. If a Brahma king is appropriate to save them, then the Buddha manifests as a Brahma king to speak the Dharma. If a king of a country is appropriate to save them, then the Buddha manifests as a king to speak the Dharma. If an eminent monk is appropriate to save them, then the Buddha manifests as an eminent monk to speak the Dharma. This is all done **in order to subdue and harmonize them.** Buddhas subdue all living beings and bring them to harmony in each and every world.

☞To be continued